Andover-Newton Theological Library
Newton Center
Massachusetts
B-P
763

*Gospel Comfort, under heavy Tidings.*

# THE SUBSTANCE OF A SERMON,

Delivered at

*MIDDLEBOROUGH,*

FEBRUARY [illegible], 1769,

Upon hearing of the Death of a godly MOTHER.

By ISAAC BACKUS,

PASTOR of a CHURCH there.

To which is added,

Some MEMORIES of her LIFE.

*PROVIDENCE:*

Printed by JOHN CARTER, at *Shakespear's Head.*

M,DCC,LXIX.

# GOSPEL COMFORT

FOR

# MOURNERS.

1 THESSALONIANS, iv. 14.

*For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with him.*

ONE peculiar excellency of the gospel revelation is, that it opens a glorious prospect beyond the grave, where nature can see nothing but darkness. In those gloomy regions where the light of nature (that is cried up by many) can see nothing but perpetual night, the gospel opens a morning which shall never have an evening.

Many of the heathen had some confused notions of the future existence of the soul, but they never dreamt of the resurrection of the body: Hence when the Apostle Paul was at Athens, that noted seat of learning in the heathen world, though the Epicurean and Stoic philosophers could fix him upon other points, yet when he came to the doctrine of the resurrection, they mocked at it, as a matter too absurd to deserve a hearing. Such a miserable guide is fleshly wisdom! And since many

# GOSPEL COMFORT FOR MOURNERS.

1 THESSALONIANS iv. 14.

*For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him.*

ONE peculiar excellency of the gospel revelation is, that it opens a glorious prospect beyond the grave, where nature can see nothing but darkness. In those gloomy regions where the light of nature (that is cried up by many) can see nothing but perpetual night, the gospel opens a morning which shall never have an evening.

Many of the heathen had some confused notions of the future existence of the soul, but they never dreampt of the resurrection of the body: Hence when the Apostle Paul was at Athens, that noted seat of learning in the heathen world, though the Epicurean and Stoic philosophers could hear him upon other points, yet when he came to the doctrine of the resurrection, they *mocked* at it, as a matter too absurd to deserve a hearing. Such a miserable guide is fleshly wisdom! And since many

of the Theſſalonians had been lately turned from thoſe dark ways, the Apoſtle takes care, among other important articles, to inſtruct them in this great point, that they might not *ſorrow* for their Chriſtian friends, *as others which have no hope.* No hope of ever ſeeing or enjoying them again, as if they were loſt in the grave. He does not forbid all ſorrow; no, it is given as a mark of an abandoned people, when the righteous were taken away, and *no man laid it to heart.* Iſa. lvii. 1. Jeſus himſelf wept over his friend Lazarus, yet an immoderate ſorrow is to be guarded againſt; *for if we believe that Jeſus died, and roſe again, even ſo them alſo which ſleep in Jeſus, will God bring with him.*

The particular occaſion of my reading theſe words to you at this time, is the tidings I have juſt received of the death of my dear godly mother*, though they afford many important inſtructions which deſerve the conſtant notice of every ſoul. They may naturally lead us to conſider what it is to be in Jeſus; that death is but a ſleep to ſuch, and that God will wake them up, and bring them with him in the great day.

1. What is it to be in Jeſus? For if we are not firſt in him, we cannot ſleep in him. Anſwer, 1. It is by faith to take him as our *refuge* from all evil. In our fallen ſtate we like the *ſlayer* are expoſed to the *avenger*'s ſtroke continually, from which no natural nor Chriſtian friends can ſecure us; our houſes are no defence, neither are the ſtrongeſt holds that nature or art can afford: Nothing

* Mrs. Elizabeth Backus, of Norwich, who died January 26, 1769, in the 71ſt year of her age.

thing but the refuge which God has provided can secure us. The city of refuge was an excellent type of our glorious Saviour, who by his obedience and satisfaction has brought in an everlasting righteousness, which is unto all, and upon all them that believe; which secures them from the dreadful sentence of the law: For there is no condemnation to them which are in Christ Jesus; and his own mouth has declared, that they shall not come into condemnation, but are passed from death unto life. *Rom.* iii. 22. and viii. 1. *John* v. 24. Souls will not fly to this refuge till they feel their danger; hence appears the necessity of the law as a school-master to bring us to Christ. When Israel heard its thunderings from Mount Sinai they saw that they should *die* if they had not one to stand between God and them; and when an awakened soul effectually hears the law, it is alarmed to *flee for refuge to lay hold upon the hope set before us.* Heb. vi. 18. A view of which hope will make the soul gladly quit all its own stuff, that it may win Christ and be found *in him.* Phil. iii. 8, 9. Who will be a refuge from every enemy.

The strong man armed would fain drag us to ruin, but Jesus has conquered him, and taken away all his armour, so that he can't hurt any saint. Indeed the serpent will shew his venom at their heel; but the God of peace shall bruise him under their feet shortly. *Rom.* xvi. 20. Persecutors often take crafty counsel against them, but all in vain, for they are *hidden ones*: Their life is *hid with Christ in God.* Psa. lxxxiii. 3. Col. iii. 3. Believers are in the midst of a world of troubles, yet God is their refuge and strength, and such a present help therein, that

that he makes all to work together for their good. He is a wall of fire round about them, and the glory in the midſt of them: Which leads me to obſerve,

2. That to be in Jeſus is to have a *living union* with him, as the branch hath with the vine. As natural life is loſt when the union between ſoul and body is diſſolved; ſo our ſpiritual life was loſt by revolting from God, and is recovered only by reconciliation and union with him. By the divine ſpirit the ſoul is cut off from nature's ſtock, and grafted into Chriſt, the true vine, whereby they have ſuch a vital union with him as to receive ſtrength and nouriſhment from him, to bring forth fruit to the Father's glory; without which union and communion, they *wither*, and can *do nothing*. Rom. xi. 24. John xv.—The great Apoſtle of the Gentiles ſays, "I am crucified with "Chriſt, nevertheleſs I live; yet not I, but Chriſt "liveth in me." And again, "I alſo labour, "ſtriving according to his working, which work-"eth in me mightily." Thoſe who thus walk in Chriſt as they have received him, are truly happy in life, as no others are, and death is far from putting a period to their felicity; ſo far from it, that it puts an end to all their toils and troubles, and brings them to their reſt. Hence obſerve,

2. That death is but a *ſleep* to thoſe who are in Jeſus. This metaphor is often uſed to deſcribe the ſaints departure. Chriſt himſelf ſaid, "our friend "Lazarus ſleepeth." The aptneſs of the ſimilitude may be ſeen in theſe particulars:

1. Sleep is peculiarly for the body. While that is aſleep, the thoughts often rove far and wide, and ſometimes God has appeared to and converſed with

with the ſoul while the body ſlept; ſo in this caſe, when the body returns to the earth, the ſpirit returns unto God who gave it. *Eccl.* xii. 7. Some have advanced a conceit of the ſoul's ſleeping with the body till the reſurrection, but that is a moſt ſtupid notion, contrary to the whole book of God. Our Saviour ſhewed to the Sadducees, that God's ſaying I *am* the God of Abraham, of Iſaac and of Jacob, clearly proved that they then had a *living* exiſtence, as well as ſhould hereafter have their bodies raiſed. *Luke* xx. 38. And he ſaid to the penitent thief, "to-day ſhalt thou be with me in Pa-"radiſe." Alſo in the parable of the rich man and Lazarus, he is ſo far from countenancing this notion, that he ſhews how hell-flames ſhall wake up the ſoul which was ſtupid before, and give it a keen ſenſe of its own torments, and apprehenſion of the ſaints happineſs, even while his brethren remained in this world, and needed to take warning of their danger.

2. Sleep is for the night, after the ſeaſon for labour is cloſed. This life is often compared to a day, in which important labour and buſineſs is to be done, and it diſcovers great ſtupidity not to attend thereto in its ſeaſon. Hence the ſhall reprimand, "why ſtand ye here all the day idle?" *Matt.* xx. 6. Jeſus ſpake and acted as a pattern for his people, when he ſaid, "I muſt work the "works of him that ſent me while it is day; the "night cometh, wherein no man can work." Tho' we have not the ſame works in many reſpects to do that he had, yet each one has a work aſſigned him, by him who ſent us into the world, and whatſoever our hand findeth to do, we ought to do with our

might,

might, ſince there is no device, work or knowledge in the grave, whither we are going.

3. The ſleep of a labouring man is ſweet. It is emphatically ſo with thoſe who have laboured for God, and have ſpent their time and ſtrength in his ſervice. It is ſaid of David, that, *after he had ſerved his own generation by the will of God, he fell aſleep.* And he ſays of himſelf, "thou art my "hope, O Lord God; thou art my truſt from "my youth; I will hope continually, and will praiſe "thee more and more. I will go in the ſtrength "of the Lord God: I will make mention of thy "righteouſneſs, even of thine only. O God, "thou haſt taught me from my youth; and hi-"therto I have declared thy wondrous works: "Now alſo when I am old and grey-headed, O "God, forſake me not, until I have ſhewed thy "ſtrength unto this generation, and thy power "to every one that is to come." *Pſa.* lxxi. 5, 14, 16—18. Thus he aſcribes all the honour to God in the fulleſt manner, while he enjoys great comfort in his own ſoul, on a review of the part he had been enabled to act in life, and with a proſpect of the glorious morning when he ſhall be "brought up again from the depths of the earth." Verſe 20. A like view made Paul ſay, "I am "now ready to be offered, and the time of my de-"parture is at hand." 2 *Tim.* iv. 6—8.

I am far from thinking that rich grace may not now as well as formerly be diſplayed, if God will, at the laſt hour, to ſuch as have ſpent their life in ſin, ſo as to give a joyful proſpect of glory; yet for ſouls to *neglect the great ſalvation*, with a notion of obtaining ſuch mercy hereafter, is an evil

which

which we have as great warnings against, as any one that is mentioned in the bible. How full to this purpose is *Prov.* i. 22 to the end, and . 11—14? O what diſtreſs can be like *mourning at the laſt*, with this keen reflection, "how have I hated inſtruction, "and my heart deſpiſed reproof!" Hence we have that call often inculcated, "to-day if you will hear "his voice, harden not your hearts." On the other hand, Peter enforceth his exhortation to the ſaints, to give *all diligence to add to their faith virtue*, &c. by this motive, *that ſo an entrance ſhall be miniſtred unto you abundantly into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.* And he thought it meet, as long as he was in this tabernacle, to *ſtir them up*, by putting them *always in remembrance* of theſe things. 2 *Peter*, i. —13. Again,

4. Sleep gives relief from the toils and troubles of the day; ſo thoſe who *die in the Lord, from henceforth reſt from their labours.* Rev. xiv. 13. Indeed here the antetype goes far beyond the type, for common labourers have only a ſhort reſpite, and then return to their taſk again; but thoſe who ſleep in Jeſus, from henceforth reſt for ever from their labours, yea, and from every thing diſagreeable; for they go where the wicked *ceaſe from troubling*, and where the *weary are at reſt.* Yet 'tis far from the ſluggard's paradiſe, for while the Prophet ſhews, that, in oppoſition to all unhappineſs, the righteous are taken away *from the evil to come*, and *enter into peace and reſt in their beds*, he ſhews at the ſame time, that in diſtinction from all ſtupidity, each one is *walking in his uprightneſs.* Iſa. lvii. The ſoul is joining with angels, and the ſpirits of juſt

men made perfect, while the body ſleeps in the duſt. And,

5. Sleep is but for a night, to wake in the morning with freſh vigour: So ſhall it truly be with the ſaints. Though in this world they are often neglected or abuſed by ſuch as truſt in their wealth, and boaſt themſelves in the multitude of their riches; yet Death ſhall feed upon them, and the upright ſhall have dominion over them, *in the morning*. Pſa. xlix. 14. O glorious morning! Then will the righteous be *ſatisfied*, when they awake in the divine *likeneſs*. Pſa. xvii. 15. Which leads us to conſider,

3. That God will wake up thoſe who ſleep in Jeſus, and bring them with him in the great day. This is the certain conſequence of Chriſt's death and reſurrection, which is the foundation of all our hopes. The reſurrection is not a doctrine of natural, but of revealed religion, and is built upon God's promiſe through his Son, who therefore reſolved the error of thoſe who formerly denied this doctrine into two points; their not knowing the *ſcriptures*, nor the power of God. *Matt.* xxii. 29. Not knowing the ſcriptures, which reveal it, nor the power of God, which will perform it. And thoſe who deny the reſurrection of the body in our day, err in the ſame points; but let infidels ſet up reaſon againſt revelation ever ſo much, and ſay, "how "can this fleſh, which moulders in the duſt, or is "ſcattered in the air or water, ever be raiſed "again?" Yet if we believe that Jeſus died and roſe again, *even ſo* them alſo which ſleep in Jeſus will God bring with him. He that gives up this doctrine forfeits the name of a Chriſtian, for if the dead

dead riſe not, then is not Chriſt raiſed; and if Chriſt be not raiſed, your faith is vain; ye are yet in your ſins. "But now is Chriſt riſen from the "dead, and become the firſt fruits of them that "ſlept." 1 *Cor.* xv. 16, 17, 20. And as ſurely as he aroſe and aſcended to heaven, ſo ſurely will he come again with power and great glory; and will ſpeak with ſuch authority, that all who are in their graves ſhall hear his voice, and come forth. *John* v. 28, 29. That morning will be as joyful to the righteous, as it will terrible to the wicked.

But how will the ſaints then appear? Our ideas thereof are very imperfect. The beloved diſciple ſays, *it doth not appear what we ſhall be, but we know that when he ſhall appear we ſhall be like him.* Well that is enough for the heaven-born ſoul, whoſe language is, "then ſhall I be ſatisfied, when "I awake in thy likeneſs!" Yet the Apoſtle Paul has given ſome lively deſcriptions of this affair, in 1 *Cor.* xv. 42—44. Alluding to the quickning of ſeed that is ſown, he ſays, "it is ſown in corrup-"tion, it is raiſed in incorruption; it is ſown in "diſhonour, it is raiſed in glory; it is ſown in "weakneſs, it is raiſed in power; it is ſown a na-"tural body, it is raiſed a ſpiritual body." 'Tis the ſame body, though glorioufly changed; therefore he adds, that "this corruptible muſt put on incor-"ruption, and this mortal muſt put on immortali-"ty." And elſewhere he tells us, that the Saviour ſhall *change our vile body, that it may be faſhioned like unto his glorious body.* Phil. iii. 21. Then ſhall the ſaints be ſatisfied with likeneſs to him, both in body and ſoul, and he will *bring them with him:* None will be left behind, but all ſhall be *caught up together*

*together in the clouds, to meet the Lord in the air*; and ſhall be openly acquitted and bleſſed by the great Judge; and to crown the whole, ſhall be EVER WITH THE LORD.

Theſe things may teach us,

1. The importance of looking each one to his own caſe: Are we in Jeſus or not? No queſtion can be of greater weight to us, therefore my friends paſs it not over ſlightly. Have you been made to know the dreadfulneſs of being without Chriſt, without God in the world? And have you been driven out of every other refuge, ſo as to take ſanctuary in Chriſt alone? One peculiar excellency of the knowledge of him is, that it transforms the ſoul into his likeneſs: Hence John gives this as the reaſon why the ſaints *know* that when he ſhall appear they ſhall be *like him*, namely becauſe they ſhall *ſee him as he is*. 1. *John*, 3. 2. The views they have of him now, through a glaſs darkly, cauſe a ſelf-loathing for their former actings againſt him, and a longing after conformity to him in heart and life: Hence they juſtly conclude, that when their views of him come to be perfect, their likeneſs will be ſo alſo; and this is the mark they ſteer for, and the prize they preſs after: Therefore the apoſtle aſſerts in the next words, that, *every man that hath this hope in him, purifieth himſelf even as* HE *is pure*. Have we truly this hope or not?

2. This doctrine may afford much ſupport and encouragement to the faithful, in all their labours and ſorrows here. Theſe are but for a day, which is ſwiftly paſſing, and though ye may bear the burthen and heat of it, yet the ſhadows of the evening draw on apace, when you ſhall reſt from your labours,

bours, and reap the happy fruits of them for ever. James's exhortation is full to this purpose: Having ſpoken of the ſuffering which the juſt are expoſed to in this world, he turns to them and ſays: *be patient therefore, brethren, unto the coming of the Lord: Behold the huſbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye alſo patient; ſtabliſh your hearts; for the coming of the Lord draweth nigh.* Jam. v. 7, 8. Doth the huſbandman purſue his labours, and patiently go through the toils of ſummer with the hope of a future harveſt, and ſhall not the believer ſhew equal diligence and conſtancy in his father's vineyard? Did I ſay equal? Yea much greater; for the one labours for the meat that periſheth, while the other's labours are for that meat which endureth unto everlaſting life, which the Son of Man ſhall give unto them. *John* 6. 27. The huſbandman has no certain ſecurity but that all his labours may prove fruitleſs, but the exhortation to the ſaints to be ſtedfaſt and unmoveable, always abounding in the work of the Lord, is enforced with this motive, that *ye know your labour is not in vain in the Lord.* 1 Cor. xv. 58.

3. What reproof may theſe things adminiſter, to thoſe who are waſting the hours of life in idleneſs or miſchief, inſtead of regarding the great things which concern their peace? Many behave as if they had nothing to do but to live at eaſe, and gratify the fleſh upon the fruits of others labours: But this is as contrary to the end of our being, as death is to life; for thoſe who *live in pleaſure, are dead while they live.* They invert the true order of things, and *ſleep* away the *day*, till ere they are aware

aware the *night* cometh, when no man can work. And alas! how doleful will that night be to them! An eternal night, without the leaſt reſt! They had been *dreaming* of many years of eaſe and merriment, till they *ſlipt into deſtruction as in a moment, and are utterly conſumed with terrors.* Pſa. lxxiii. 18, 19. Once they had no ears to hear the cries of the poor or of the oppreſſed, but now they will find that thoſe cries have entered into the ears of the Lord of hoſts, who will avenge their cauſe. Then thoſe who have laid up treaſure for themſelves, and have not been rich towards God, will find that the good creatures which they have abuſed ſhall be *witneſs againſt them, and ſhall eat their fleſh as it were fire.* Luke xii. 21. *Jam.* v. Ah woful caſe! Now therefore awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee life.

Perhaps ſome may think they are not waſting the day in idleneſs, becauſe they are buſily engaged; but what is it about? Why they are careful and troubled about many things, and yet neglect the one thing needful. Jeſus ſays, *ſeek* FIRST *the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you.* And what a wretched plea would it be before his bar, for the ſoul to ſay, "I had ſo many concerns of my own, that I had "no time to attend to the one thing needful!" A man of great note in the world, once cried out on the views of eternity, "alas! I have ſpent all "my life in laborioufly doing nothing!"

Once more,

4. Theſe great truths may afford much ſupport under the loſs of Chriſtian friends. Did I ſay *loſs?* Muſt I not retract the expreſſion? For we are not

wont

wont to call our weary friends loſt, when they are got to reſt in a quiet ſleep; and none ſleep ſo quietly as thoſe who ſleep in Jeſus. They are beyond all danger of having their repoſe diſturbed for ever. They have done their work, and are receiving their reward; have fought the good fight, and are ſhouting the glorious victory; and ſhall we begrudge them their happineſs! Rather let us congratulate their ſafe arrival to the realms of peace. Yet what will become of us who are left behind? The righteous are taken away from the evil to come. The ſame day that righteous Lot went out of Sodom, fire and brimſtone deſtroyed them all; and the prophet ſays, *except the Lord of hoſts had left unto us a very ſmall remnant, we ſhould have been as Sodom.* Surely then 'tis a loud call to us when any of this remnant are taken away; and he is a ſtupid creature who does not *lay it to heart.* But what ſhall we lay to heart?

1. We ſhould lay to heart the *evil of ſin.* Had we never known ſin, we ſhould not have known death. Sin is the cruel murderer that deſtroys families and nations, and lays our deareſt friends in the duſt; and can we mourn their departure, and yet harbour the murderer! Can we take this viper into our boſoms! All our ſorrows in life, and all the terrors of death, are but ſo many diſcoveries of what this monſter has done; and ſtill we ſee but a little part of his miſchiefs. Look to Calvary, and behold the Prince of life in the agonies of death; a ſcene which made the ſun hide its face, the earth to quake, and the rocks to rend aſunder; and ſhall not this rend our rocky hearts! For he endured all this becauſe he was *made ſin for us.*

2. Let

2. Let us lay to heart that *time is ſhort.* Our fathers, where are they? And the prophets, do they live for ever? How many are already gone? We find they are daily going, and every one muſt draw after them, as there are innumerable before them. We are all but tranſient perſons here, and are haſtening to another world, as faſt as time can carry us; O therefore let us uſe the world as not abuſing of it, for the faſhion thereof paſſeth away.

3. Let us lay to heart the vaſt importance of being *always ready.* The ſhortneſs of time, the uncertainty of life, the terrors of death, with many other conſiderations, loudly inculcate this leſſon; but nothing can enforce it more than the glorious bleſſings which are to be enjoyed therein. What bleſſings does our Lord pronounce on thoſe who are *found watching?* And James ſays, *behold we count them happy which endure.* Them who have endured the rage of earth and hell, and have ended their race with peace or with triumph, we count them happy: Well, ſays he, *my brethren, take them for an example of ſuffering affliction and of patience.* Jam. v. 10, 11. Balaam wiſhed to die the death of the righteous, but his deſires were vain, while he ſtill loved the wages of unrighteouſneſs. True deſires to die their death, will engage us to live their life.

Theſe things deſerve the conſtant regard of every one, and they call for our ſpecial and particular notice, who have been lately bereaved of a godly relative. Paul ſpeaks of ſome who were *in Chriſt before him:* And I have abundant reaſon to think that my dear Mother was in Chriſt before I was born; and when he granted a glorious viſitation of

his

his ſpiritual preſence to this land, in the year 1741, is was as welcome and joyful a ſeaſon to her as his perſonal coming was to Elizabeth of old. O how freely did ſhe ſpeak of the wonders of redeeming grace, to her children and others round! And I believe very few have lived with more conſtant devotedneſs to God than ſhe has done ever ſince. Many may doubtleſs be apt to attribute this to the power of natural affection; and I am not inſenſible that the dead are often extalled extravagantly; but ſhall others lies make us afraid to ſpeak the truth, and cauſe us to cover with obſcurity thoſe whom God ſays ſhall be in *everlaſting remembrance*? Pſa. cxii. 6. Yet I am not going to advance any encomiums of my own, only ſhall beg leave preſently to annex a few of her own teſtimonies to vital religion, which I truſt will juſtify what I have now ſaid. In the mean time, my brethren, may all your prayers be unto God for us who are bereaved, that we may rightly improve this providence; that we may neither deſpiſe his chaſtnings, nor faint under his rebukes.

The ſtroke is aggravated by our diſtance, which prevented our knowing any thing of Death's approach till ſhe is gone. O affecting thought! Gone ſo that we ſhall ſee her face no more; no more enjoy her delightful and inſtructive converſation. But ſtay; is ſhe gone from our world of ſin and ſnares? gone from our grovelling converſe, to join the general aſſembly above, and can we wiſh her back again!

"*Ye then that mourn, ſuppreſs the pious tear;*
"*You wiſh her out of Heaven to wiſh her here.*"

Yet ſurely we have cauſe to be humbled under

God's mighty hand, which has given this ſtroke; and oh that the bitterneſs of this ſtroke might imbitter ſin to our ſouls! May it bring eternal things in nearer view, and rouze us all from our ſtupidity, ſo that we may no more be ſlothful, but followers of them, who through faith and patience inherit the promiſes.

## APPENDIX,

# APPENDIX,

CONTAINING SOME

## Memories of Mrs. BACKUS's Life.

MRS. ELIZABETH BACKUS was descended from one of the first planters of *Norwich*; and was born there on *April* 6, 1698. Her father, Mr. JOHN TRACY, was a man eminent for vital and practical religion, who died on *March* 27, 1726, with such comfortable views of another world, that he charged his friends to give him up, and not hold him any longer with their prayers. He was very strict in the religious education of his family, which this daughter of his was ever thankful for as long as she lived; yet she was fully convinced that none of these things would stand her in stead in the trying day, without a new heart; and she has often mentioned to her children a work of conviction and conversion which she experienced about the year 1721. And though I have not met with any record thereof, yet in an old paper I find she has set down some hints of her soul-exercises afterwards, which discover an early concern to have her heart as well as life conformed to God. In *April* 1725 she writes thus; "by afflictions of late "I have been awakened to see I have been asleep, "and I desire to be humbled for my sin, and do "desire the Lord would go on still to awaken me,

"and give me a humble, meek and quiet ſpirit, "which is in the ſight of God of great price." And ſhe ſets down this paſſage from Mr. *Wilcox*: "It is well for us that it is ill with us; if it were "not bad, it would be worſe. We ought to be "thankful to God for croſſing us; for woe be to "us if he let us alone; it is ten to one but hearts "deſires and lean ſouls would go together." To which ſhe ſubjoins theſe words: "Some time ago I "met with ſome croſſes, which overcame me with "melancholy, and almoſt diſabled me for the do-"ing of any duty: I happened to ſee a paſſage in "Mr. *Baxter*'s treatiſe about overmuch ſorrow, "which convicted me of my ſin in this matter: "It was this; the cauſe, ſays he, is ſinful impa-"tience: Diſcontents and cares proceed from a ſin-"ful love of ſome bodily intereſt, and not taking "Heaven for a ſatisfying portion."

She was married to Mr. SAMUEL BACKUS *January* 18, 1716, with whom ſhe lived in great amity, as well as conſiderable proſperity, till he was taken away on *November* 24, 1740, when ſhe was left with eleven children, the youngeſt being not ſix weeks old, and ſhe in ſo weakly a ſtate as not to be able to go to meeting till the next ſummer. However ſhe then found the truth of that word, *though weeping endureth for a night, joy cometh in the morning*. The morning of that glorious day of grace, in 1741, ſhed its kind beams on her family, (as well as through the land) and hopefully brought a great part of her children to the ſaving knowledge of HIM, who is a father of the fatherleſs, as well as a judge of the widows, in his holy habitation. Some brief account of theſe things I find

written

written with her own hand thus: "In the f l of
"the year 1740 we were all taken ſick wi the
"meaſles, and it pleaſed God to afflict me in t ing
"away my huſband. And now in this time d di-
"ſtreſs I ſaw ſo much of the evil and wickedn s of
"my own heart, that I thought God was ſtly
"afflicting of me: I ſaw I had been aſleep.—s I
"was walking in my houſe in great heavineſs, eſe
"words were caſt into my mind: *In the wor ye*
"*ſhall have tribulation:* They turned in my ind
"an hundred times, and were of great ſuppo to
"me. Again, as I was muſing on my own an fa-
"mily's circumſtances at preſent (being now eft
"a widow, with many ſmall children) and m-
"paring it with what it had been in times pa I
"found diſcontent to ariſe in my heart; but all n a
"ſudden it darted in my mind, what is requir in
"the tenth commandment? Why ſurely it requi th
"full contentment with our own condition. Th ſe
"words turned in my mind many times, un I
"felt a calm within, and I ſaid, ſurely I have a-
"ſon to bleſs God's name for his goodneſs to m —
"And now ſome months after this having exa n-
"ed my caſe often, and comparing the caſe of ny
"ſoul now with what it had been in months p ſt,
"I could freely ſay from my heart, I could no be
"willing to be again in that ſleepy ſtate of ſoul o-
"wards God, and the things that concern ny
"everlaſting peace, no not to be in the moſt p ſ-
"perous condition in temporal things that eve I
"was in all my life. Now I can ſay, I hun er
"and thirſt after the word, it is the delight of y
"ſoul."

Thus

Thus our dear mother was taught and upheld by the divine hand, in the midſt of an evil world; and has lived a little beyond threeſcore years and ten. Her poſterity have increaſed to threeſcore, 52 of which are now living. I lived with her, till I was called away to preach the goſpel among the people to whom, after my poor manner, I ſtill miniſter; upon which our correſpondence by letter began, whereof I will give the reader ſome copies and extracts, whereby he may be enabled to form ſome judgment of her manner of living.

## LETTER I.

*Norwich, January* 11, 1747-8.

*Dear Child,*

I RECEIVED your letters, bearing date *December* 17 and 31, which good news rejoiced my heart, to hear of the goodneſs of our Lord in thoſe parts. Our family are all in good health, through the goodneſs of God. The Lord hath ſweetly comforted and quickned my ſoul from time to time: I have had many ſweet love-feaſts: The Lord hath brought me into his banqueting houſe, and his banner over me was love.—The Lord be with you, and keep you from all evil; which is the deſire of your loving mother,

ELIZABETH BACKUS.

## LETTER II.

*Norwich, October* 21, 1748.

*Dear Child,*

MY love in Jeſus remembered to you, and all the ſaints with you. I had a ſweet taſte of love that day you left us, in thoſe words:

*But*

*But O what condescending ways*
*He takes to teach his heavenly grace!*
*My eyes with joy and wonder see*
*What forms of love he bears for me.*

The last Sabbath was a day much to be remembered.—Your grandmother almost left the body.* As to my own case, I have had a more abiding sense of the uncertainty of visible things, and of the certainty of invisible things.—

## LETTER III.

*Norwich, April 6, 174.*

*Dear Child,*

I LONG to see you: It made me glad to see you once more in writing.—I have met with many trials since I saw you, and the Lord has been my strength. Trust ye in him at all times; he is a sure hiding place in trouble.—Remember my love in Christ to all the saints with you; and O that you and we may have our eye upon our captain and so not be tossed with every wave! O that we may meet at the throne of grace daily! which is the earnest desire of your mother,

ELIZABETH BACKUS.

## LETTER IV.

*Norwich, March 26, 175.*

*My dear Son,*

I LONG you should hear of, and rejoice with us in the work of God amongst us. It began the fore part of *February*, and for three weeks or more

* My father's mother, who experienced a remarkable change in her younger years, and lived to a good old age. She died *August* 24, 1762.

more it was as great a time of conviction as I ever saw. Great flocking to hear the gospel preached; meetings every day, especially among the children at our end of the town; sundry of them converted, some backsliders come home, and such adoring free grace, such calls and invitations to sinners, as make the town shake. Some that were in opposition before, are constrained to own the work; others are raging, and trying to hinder the work. It is still a time of conviction with sinners and backsliders. The Lord worketh, and who can let or hinder it? It hath been a time of health here; our family are well. I want to hear from you, and also to see you and your dear wife*. I remember my love in Jesus to the saints in the house where you live, and to all that little flock. From your loving mother,

ELIZABETH BACKUS.

## LETTER V.

*Norwich, August* 27, 1750.

—I WROTE you some account some time ago of the wonders of God among us; we have seen more of it. Backsliders are constrained to bear witness for God.—The Lord is sweetly giving us some drops and foretastes of his love; and, blessed be his name, we shall quickly arrive where sorrow and sighing shall flee away.—

* Mother had never seen her then, as we were married but the fall before.

LETTER

## LETTER VI.

*Norwich, October* 22, 1750.

*Dear Son,*

O GIVE glory to God for his goodneſs to me a poor worm! On the 5th of *October* I took cold, and was at night ſeized with that they call hyſteric colic, in extremity of pain all that night, and part of next day; but behold the goodneſs of God; a day or two before, he gave ſweet viſions and foretaſtes of his love, and of the glorious manſions above, which raviſhed my heart: I feeling the love of God run ſo free, thought in myſelf, what ſharp trial is before me? and when it came I ſtill had the reliſh of it, ſo that death was no terror to me; and in the greateſt extremity had ſtrength to call upon my children, and warn them to flee from the wrath to come. Glory to God for it!—

## LETTER VII.

*My dear Son,* *December* 11, 1751.

I FIND God is faithful to fulfil his promiſe, and that promiſe to me, *in the world ye ſhall have tribulation.* And I can ſometimes ſay with feeling experience, it is good for me that I have been afflicted; and that God hath in very faithfulneſs done it. By theſe things my heart is weaned from the world. O my God, grant it more and more, and give me grace to preſs on toward the mark.—

## LETTER VII.

*Norwich, May* 18, 1753.

*My dear Children,*

I HAVE heard of your afflictions, and the mercies mixed with them; and I can ſympathize with you, as being alſo afflicted; yea, and can ſay,

he hath punished us less than our iniquities do deserve; yea, and of his own free gift hath bestowed drops of heaven on a poor worm in my weakness.—

## LETTER IX.

*Norwich, March 20, 1754.*

*Dear Son,*

LAST *Friday* I was brought to a stand, and made to see the awfulness of trifling away time. I had a view of the field of the slothful, all grown over with thorns and nettles, and the stone wall broken down, and the dreadful poverty that was come upon him. And blessed be God, I had also a view of that strait and narrow way that leads to life. And now I saw again that a Christian cannot enjoy God, and live in conformity to the world; and now I long that Christians would arise and go forward. I live in daily expectation of my great and last change. O that I might improve my time well!

## LETTER X.

*June 15, 1754.*

—I AM still in the furnace, wave after wave rolling over me; and my God is graciously supporting, teaching and comforting my soul from time to time, in the midst of my various trials: Blessed be his name. The case of *Zion* lies near my heart, but there is hope in God, that is able to deliver.—

LETTER

# APPENDIX.

## LETTER XI.

*Norwich, January 19, 1756.*

—AS to my own caſe, God has been tryin of me both with mercies and afflictions and he is good and juſt in them all; and in th night, when all was in ſilence, I have often had ſom teachings and comfortable words ſet home upon m mind. No one can tell without ſome experienc what it is to have a child called away into the fie of battle, and no hopes that his ſoul is in the ark ſafety. My ſoul has felt the trial. I knew n thing of *Andrew*'s going, till he had put down h hand to go; and my mind was toſſed like a wa of the ſea an hour or two, till I was brought to ſ and give him, and myſelf, and all mine, up into t hand of God. I ſaw there was no ſafety at hom nor abroad, but only in ſubjection and ſubmiſſi to the mind and will of God; and this is what want every day that I live.—

## LETTER XII.

*Norwich, Auguſt 28, 1756.*

—MY outer man is decaying apace; bleſ be God for ſome drops of heaven up my poor ſoul, now when every thing here ſeem to be in a convulſion. There are ſome with us unt ſoul-concern, but more at *Lebanon*; I hear there ha been ſome converſions there lately: It is the b of news. We have ſad news from the fort*; a what ſhall we ſay when *Iſrael* falls before their e mies? Is there not an *Acan* among them? O let ſearch our hearts and our houſes, caſt away abomin

D 2

* *Oſwego* taken by the *French*.

abominable things, and turn to the living God, that it may be well with us.

## LETTER XIII.

*Norwich, March* 6, 1757.

*My dear Son,*

I AM waiting for my great and laſt change: Scarce one day hath paſſed for ſome months without ſome realizing of death and eternity; and though I am ſo full of ſin, Jeſus hath come over the mountains, and ſpake peace to my ſoul. God by his providence hath taken away my daughter *Abell**, and he gave me ſuch ſtrength and ſupport in the time of it, as was wonderful. Bleſſed be his name. Theſe from your loving mother,

ELIZABETH BACKUS.

## LETTER XIV.

*Norwich, March* 31, 1758.

*Dear Son,*

I AM a poor crazy woman, full of aches both of body and ſoul, and have been ſo great part of the winter, for which my ſoul doth bleſs the Lord; as theſe things have been a means to bring me nearer to God. Viewing the caſe both of church and ſtate, with the awful threatnings in Providence, and the careleſneſs of people in general, I have had ſometimes ſuch diſtreſs of mind as I could no ways have born; but by theſe I have been brought off from dependence upon the creature, and led to the fountain and giver of all good.—

LETTER

* Capt. *Joſhua Abell*'s wife, her eldeſt daughter; who was hopefully converted in that glorious year 1741. She died *December* 29, 1756, ſoon after the birth of her ſeventh child.

# APPENDIX.

## LETTER XV.

*Norwich, October 30, 175*

SEPTEMBER 19 I got up on my mare
my door, behind *Simon*, and she had sc
gone her length before she sprang away, and
us both upon the ground. I fell among the sto
and cut a hole in my head, which bled some,
the jounce I had set me into hysteric fits in a min
which followed me six or seven hours. I had
senses all the while, and a sweet calm and peace i
mind: I felt as well pleased and contented with
providence of God, as if he had suffered me t
and visit my friends in town. O wonderful!—

## LETTER XVI.

*Norwich, April 6, O. S. 17*

THIS is my birth day, and the same day o
week. Sixty-one years have I lived i
evil world. *Few and evil have the days of m*
*been.* Time looks short, and eternity near: G
I may live to the glory of God, the little time
live in the world! My dear son, I have hear
thing from you since last *December*, till last
but I have not forgot you: My desire is, tha
may be faithful in the place where God ha
you, both in public and in private, to warn
to flee from the wrath to come.—

## LETTER XVII.

*Norwich, June 16, 17*

*Beloved Son,*

I RECEIVED your letter of *March* 2
I was much moved with sympathy, a
now even blinded with tears while I write

And now I would call upon you also to sympathize with us in the various dispensations of God towards us. It has been a distressing dying time all round us with the pleurisy, and one of the family died with it*.—*John* was seized with it extream bad, so there was little hopes of his life. I tended him three weeks, and then I was taken with an ague three or four hours, and a violent fever, sick and faint, all over full of pain; but O the goodness of God to a poor worm! Death was no terror to me. I had a mind calm, waiting to see what God would do with me; I can't say I had any choice; if I had, it was a rather to depart.—

## LETTER XVIII.

*Norwich, April* 27, 1762.

*My dear Son,*

'TIS with a great deal of satisfaction I sit down to write a line to you, though I am full of pain and weakness. Your aunt *Anne* is gone before; Oh that I may be ready to follow after! I have not been abroad since last fall but three times. I went to see my sister before her death: It was trying to nature, and yet comfortable, to see her courage in death †.—

LETTER

* The person that died was a hired man, named *Jeremiah Lewis*. *John* is her youngest child, peculiarly near to her.

† This was Capt. *Richard Hide*'s wife. My brother's letter of the same date says, "Aunt *Anne Hyde* died the 20th inst. "after a long and lingering illness, in which she manifested "great calmness of mind, and assurance of her well-being in "another world; and seemed to leave her family as freely as "if it were only for a short journey, and then expected to "meet them again."

These are the words of my brother *Simon Backus*, whose exemplary behaviour had rendered him very dear to many; but death,

# APPENDIX.

## LETTER XIX.

*Norwich, October 31, 176*

I HAVE been tried without and wi
In *October* 4 I had a clear view of the
seeing presence of God, that it fills heaven
earth, and the room where I was, and I saw
self a loathsome creature; and I could say
*Job, now mine eye seeth thee, I abhor myself, an*
*pent in dust and ashes.* Now I see I had been li
to myself, and working for myself, when G
glory should have been all my aim. And
this text is much in my mind; *and ye are Chr*
*and Christ is God's.* Now I felt love to
Christians, and to them that are in the dark;
that they might see the light! And I want the
giveness of every one, and I ask it of you*.

Give my love to your wife and children, an
all that love Jesus. These in haste from your
ing mother, ELIZABETH BACKU

I am a poor old woman, almost worn out,
at times I think I can feelingly say those wor
Dr. *Watts*,

*Jesus, my Lord, I know his name,*
*His name is all my trust;*
*Nor will he put my soul to shame,*
*Or let my hope be lost.*

Mot

death, which spares none, took him away in the midst o
days, by a consumption. He died in a comfortable frame
*bruary* 16, 1764, aged 35.

* I could not transcribe this passage without observing
perhaps those who knew her, would have thought she
little need of others forgiveness as any in the land, and
all to ask it of a poor child; but the nearer the soul's
are of a holy God, the farther it is from any trust in it
doings.

Mother's growing infirmities prevented her writing much more, ſo that I had but two or three ſhort letters from her after this; in one of which ſhe ſays, "O! God is good to me! He cometh "over the mount of my ſins, and ſpeaks peace; "once by this word, *I have choſen you in the fur-* "*nace of affliction.*" And in the laſt I ever had from her ſhe ſays, "I am here yet dragging along "the poor remains of life, and oh how many mer- "cies! I have cauſe to ſing of mercy as well as "judgment." About a month before ſhe left the world ſhe had ſuch an ill turn, that it was thought ſhe could not continue long, after which ſhe had ſome revival, whereupon, as a letter informs me, "ſhe "ſaid to one of the brethren of the church who "came to ſee her, ſhe deſired his prayers for her, "ſince it ſeemed ſhe muſt come back into this "world again, for a little ſeaſon, that God would "enable her to ſpend all to his glory. She ſaid, if it "had been God's will, ſhe ſhould rather have gone "and left the world." Mother had an apprehen- ſion that ſhe ſhould drop away ſuddenly, and my brother, who lived with her, ſays, ſhe often told him, when going to bed, where he might find her grave cloaths on any ſudden occaſion; and ſuch an occaſion he had on *January* 26, 1769; when after ſleeping a good part of the night, ſhe awaked about five in the morning with a coughing turn, and dropped away ſo ſoon, that her children in the other part of the houſe had but juſt time to get in to ſee her breath her laſt. I ſhall beg leave to cloſe the whole with an addreſs to my relations.

My

# APPENDIX.

*My beloved Friends,*

I HAVE ventured so far to disclose inti[mate] friendship, as to give a few extracts, and [some] whole copies of letters, which in the course of t[hir]ty years I have received from my dear mot[her] the originals of which, in her own hand-wri[ting] you are welcome to see when you please. [Th]tedious distance of fourscore miles deprived m[e of] the privilege of daily converse with her, and of [the] enjoyment of her edifying example which othe[rs] you were favoured with; yet that disadvantag[e] now in some measure balanced with above [fif]kind epistles, wherein she being dead yet speak[eth]. Thus a kind Providence makes all things to w[ork] for our good. Had it not been for our forme[r di]stance, I should doubtless have been now m[ore] deprived of her company than I am; for I sup[pose] she rarely if ever wrote to any that were near; [and] I am fully persuaded, that no others can draw [her] true picture so well as her own pen hath done it, [not] withstanding her little practice in writing. Ot[hers] might no doubt have set her off with more po[lite] language, and in more gaudy colours; but [that] like *paint*, mars true beauty. I shall desire yo[u] pass by her expressions of strong affection for a [dear] child, and fix your attention upon the lively feat[ures] which she has exhibited of a SINCERE CHRISTIA[N].

What an union and due proportion appears in [her] of those two great points, a trust alone in Chr[ist's] righteousness, with a strict regard to holiness? [Who] can more fully renounce all kind of depend[ence] on their own doings, than she often does? Ye[t] let the legalest produce an instance, if he can, of a [more] strict and constant regard to a holy life, than [she] h[ad]

has shewn. Again, here is a strong assurance united with great diligence. How unshaken was her confidence in her great Redeemer, which made her often say, "death is no terror to me;" while she still saw the "awfulness of trifling away time, and that "a Christian cannot enjoy God, and live in conformity to the world?" She had higher motives to engage her to improve time well than the fear of perishing. Here also appears true humility, without diminishing of divine bounty. A feigned humility often moves persons to deny or undervalue what God has wrought for them, or by them; while pride will influence the creature to take the creator's gifts to set off self with. Few I believe have steered clearer of those extreams than our departed friend; and the nearer she got to heaven, the lower she lay before God and man; seeing herself "a lothsome creature;" Not because she had fallen into any outward scandal; no, but because she had been "working for self, when God's glory "should have been *all* her aim:" Therefore she could say, I abhor myself; while her hope was still firm in Christ. Hence what a harmony do we here see between godly sorrow and spiritual joy! Those scriptures were eminently verified in her life, *we glory in tribulation*; and, *as sorrowful, yet always rejoicing*.

Mistake me not, my friends, as though I was aiming to garnish the sepulchre of a deceased parent. My aim is as much above any such thing, as the poet's plan was above the *painter's* work, with regard to Mr. *Hervey**. What I aim is to engage your

* "*Williams*, 'tis your's to bid the canvas wear,
"By art illusive, *Hervey*'s form and air.
"Oh!

# APPENDIX.

your attention to the *beauties of holiness*, which shined in her, that you may *imitate* her lively and lovely example. One of the most artful methods that the enemies to the power of godliness have taken in our day, to promote their soul-destroying schemes, has been by representing, that the indwellings of the Holy Ghost, and his quickning and comforting influences, which those saints enjoyed that we read of in the bible, were favours peculiar to the days of inspiration, or to the scenes of martyrdom, and not to be expected in these times of reason and liberty; but as such notions are directly contrary to the current of scripture, and exactly resemble the language of those hypocrites who said, *the Lord hath forsaken the earth, and the Lord seeth us not*, Ezek. ix. 9; so the Lord hath not left himself without a number of witnesses, even in these licentious times, to the divine reality of his spiritual, life-giving and soul-comforting presence with and in his saints; among which I believe this mother in our Israel ought to be reckoned as one: Whose testimony therefore, I think, ought not to be forgotten nor concealed; especially among her numerous posterity, who are doubtless willing to enjoy the temporal legacies which she has left them: but who can one of them be willing to miss of this *good part which shall not be taken away!* We are all in a evil world, where we are constantly exposed to changes



"Oh! with like happy labour could I trace
"Each virtue, each exalted Christian grace,
"Each heav'nly gift with which his soul was blest,
"And fix the bright assemblage in my breast;
"Then how transcendent far would be *my* plan:
"*You paint* his mimic shade:—*I'd live* the man."

*Hervey's L*

changes, troubles and death: And who would not think it a great favour, if ſeized with extremity of pain, to have, "ſweet views and foretaſtes of God's "love, and of the glorious manſions above, ſo that "death ſhould be *no terror* to them?" or upon a ſudden fall or ſurprize, to have their "ſenſes all the "while, and a ſweet calm and peace of mind, ſo as to "feel as well pleaſed and contented with the Pro-"vidence of God, as if viſiting near friends?" What are all the kingdoms and glories of this world in compariſon with ſuch enjoyments! Well, my friends, this happineſs, and more than tongue can expreſs, is freely held forth in the goſpel, and the call is, *O taſte and ſee that the Lord is good!* And ever remember that you are to come and eat *without money and without price.* In Chriſt there is the *gift of righteouſneſs* to deliver from our greateſt guilt, and *abundance of grace* to cleanſe our ſouls, and ſupply all our needs, ſo as to make us holy and happy for ever.

Man's foundation error is, an imagination that there is ſomething better than the will of God; ſome *way* better at preſent to walk in than his precepts, and ſome *intereſt* better than to be at his diſpoſal. This evil imagination moves us to go aſtray, and to turn every one to his own way, inſtead of ſubmitting to divine government; but the *natural* as well as *moral* conſequence of ſuch conduct can poſſibly be any other than miſery; for when we purſue a ſeparate intereſt of our own, we muſt ſupport and defend it, againſt all dangers and enemies. And oh! how dreadful the talk! How inſupportable the burthen!

The

The friend we now mourn was well ſenſible of this, and therefore ſaid, in a letter not before tranſcribed, dated March 24, 1757. "I tell you "I am quite ſick of myſelf, the more I am acquaint-"ed with my heart. But oh, how good is my "Lord to me, who does many a time ſpeak a "word to my ſoul, that gives it a lift, with "a view of the ſtability of the covenant, of "his faithfulneſs and loving kindneſs, and the "ſweetneſs of his *kingly power in ſubduing us to him-"ſelf!* Praiſed be his name." Take notice that his *kingly power in ſubduing us to himſelf* is *ſweet* to the gracious ſoul. So in a letter already recited ſhe ſays, "I ſaw there was no ſafety at home nor abroad, "but only in ſubjection and ſubmiſſion to the mind "and will of God: And this is what I want every "day that I live." And ſurely we all need it as much as ſhe did. And oh! my brethren and friends, let us all remember the doleful caſe of the Jews, who boaſted of being Abraham's children and Moſes' diſciples, while they neither believed Moſes' writings, nor performed Abraham's works. *John* v. 46. and viii. 39. It is undoubtedly a great privilege to be born of pious parents; and the greateſt thing in it is, the enjoyment of their prayers, inſtruction and influence concerning the way wherein we ſhould go: Conſequently thoſe children who diſregard the ſame, will have the greater condemnation. How inexcuſable then ſhall we be found, if any of us neglect the great ſalvation exhibited in the goſpel, which has been clearly held before us, not only by public preaching, but alſo by lively examples of near friends! On the other hand, thoſe who are not ſlothful, but followers of them

who

who through faith and patience inherit the promiſes, they will find, that though their preſent parting is grievous, yet their meeting hereafter will be glorious, when they ſhall be *caught up together with them in the clouds, to meet the Lord in the air: And ſo ſhall we ever be with the Lord. Wherefore comfort one another with theſe words.* Context, verſe 17, 18.

---

FOR the readers ſatisfaction I would obſerve, that all the foregoing teſtimonies are carefully tranſcribed from originals, in mother's own hand-writing, which I have to ſhew to any who deſire it; all the liberty I have taken is, in a few places to leave out a word or two, where that would favour the ſenſe, but never to add a ſingle word; and where I have left out a ſentence, or part of a letter, I have made a daſh thus —

The errors of the preſs which have been obſerved correct thus; page 14, line 13, dele *be*. p. 17, l. 2, for *is* read *it*. p. 5 of the appendix, at the end of the note, read *aged* 94.

ADVER-

# ADVERTISEMENT.

LATELY published by the same Author, and to be Sold by PHILIP FREEMAN, in Union-street, Boston, and by THOMAS GREEN, in Newport,

I. A SERMON, intituled, Family Prayer not to be neglected.

II. A DISCOURSE, intituled, True Faith will produce Good Works; with some Remarks on Mr. *Sandeman*.

Where also may be had, his other WORKS.